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CONTENTS.

Page

PYTHAGORAS THE VEGETARIAN *by Dr. Charlotte Krause* ... 145
GOTRAS AMONG THE JAINAS *by Mr. L. A. Phaltane, B.A., LL.B., Pleader, Islampur Court* ... 154
DO DEVAS EXIST? ... 158
COMMUNISM FROM JAINA STANDPOINT *by S. Appandai, B.A., (Hons.)* ... 160
LETTERS FROM DR. JOSIAH OLDFIELD ... 163
NOTES AND NEWS ... 165

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The Jaina Gazette

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Pythagoras the Vegetarian.

BY

DR. CHARLOTTE KRAUSE.

EVER since Western scholars have occupied themselves with India's time-honoured culture, they have noted again and again that all the utterances of her spirituality are characterized by a prominently *religious attitude*, extant even in her attainments in the historical and scientific disciplines.

This religious attitude too is responsible for the depth of her admirable *philosophical speculation*. It accounts, moreover, for the subtlety and rigour of the postulates of her various *ethical systems*, and explains the important part which those postulates once played, and partly still play, in her cultural life.

One of the most conspicuous of those postulates is the *prohibition of animal diet*. The Mahabharata, the Smritis, and numerous other Sanskrit works, down to the earliest of the Samkhya scriptures, bear testimony to the fact that vegetarianism was once enjoined by Hinduistic ethics, where

it still survives as an indispensable postulate amongst most of the modern Brahmin clans.

Asoka's edicts eloquently speak of the practical influence this postulate exercised on the daily life of the great Buddhist ruler and his zealous subjects.

The strictly vegetarian mode of life of nearly the whole population of present Gujrat, Kathiavad, Cutch, and Rajputana tells its tale of the lovely influence of Shvetambar Jainism, which has been counting vegetarianism amongst its chief restrictions since time immemorial.

Yet, if the present historical theories are correct, vegetarianism was not confined to India, even at the time of Mahavira Svami and Lord Buddha. The far-off *Occident* also could boast of a powerful preacher of vegetarianism in those remote days, although it must be admitted that his practical influence did not outlive his fame. This preacher of vegetarianism was none else but the *Greek philosopher Pythagoras.* History supposes him to have been born about 590 B.C. on the island of Samos in the Ionian Sea, to have undertaken vast travels all over the Old World, and finally to have settled down at Crotona, in South Italy, where King Numa Pompilius became his admirer and disciple.

An account of Pythagoras and his teachings is given in the "*Metamorphoses*" of the Latin poet *Ovid*, who died A.D. 18 in exile, somewhere on the shores of the Black Sea, far off from the refined civilization of his beloved Rome.

Ovid's art is famous for its elegance, its gracefulness and gaiety. Some of his works, such as the "*Ars Amandi*" (the Latin "Kama-Sastra"), are even frivolous, if not lascivious, and made his own by no means prudish contemporaries feel scandalized.

These stanzes of the "*Metamorphoses*" however which contain Ovid's account of Pythagoras, seem to reveal quite a new and a serious face of the dallying poet. They are permeated by a wonderfully sincere tone of sympathy

177928

with the "Samian Sage," and of partisanship with his doctrine of self-denying compassion. They make the reader feel as if he were listening not to the notorious author of the "*Ars Amandi,*" but to a most rigorous moral preacher, who does not lack a dose of pastoral pathos either.

Fascinating as Ovid's account of Pythogoras may thus be from the literary standpoint, it is not without interest for the historian too, to whose knowledge it may be said to add some new details.

These considerations may justify the full account being rendered here in literal translation. It has the form of a *sermon delivered by Pythagoras before King Numa Pompilius,* and runs as follows (*Metamorphoses,* Liber XV, stanzas 6-178):

"At that place (*viz.,* Crotona), there lived a man, who was a Samian by birth. His hatred of tyranny had prompted him to leave Samos and its ruler, and to live in voluntary exile.

"By spiritual means, he approached the gods, remote though they be in their celestial spheres, and whatsoever nature withholds from the human eye, he perceived with the mental one. After he had fathomed all things by reason and attentive scrutiny, he would give out the essence. Before assemblies of silently listening men, whom his words struck with wonder, he would proclaim his teachings, speaking of the origin of the universe, the causes of things, and what their nature was, what God was, where the snows came from, how lightening was caused, whether Jupiter or the winds were thundering from the shaking clouds, how earthquakes came about, by what laws the stars were moving, and whatsover lies hidden from human knowledge.

"He too was the first to argue against animal food being placed on the table, and to pronounce words as the following, which, reasonable though they be, yet did not flnd believers:

"Beware, oh mortals,' he exclaimed, 'of defiling your bodies with sinful food! There are cereals, there are fruits, bending the branches down by their weight, and luxurious

grapes on the vines. There are sweet vegetables and herbs which the flame can render palatable and mellow. Nor are you denied milk, nor honey, fragrant of the aroma of the thyma flower. The bountiful earth offers you an abundance of pure food, and provides for meals obtainable without slaughter and bloodshed.

"It is the beasts that appease their hunger with flesh, and yet not all of them. For the horses and sheep and cattle live on grass. Armenia's tigers and fierce lions, however, and wolves and bears, and others whose nature is wild and brutish, they do delight in bloody meals. Oh how atrocious is it to think how entrails are buried in entrails, how one greedy body grows fat on another creature's body, which it has devoured, and how one animal lives on the death of another!

"It appears that of all the wealth that benign Earth, the best of mothers, provides nothing pleases thee unless thou canst inflict dreary wounds with cruel teeth, and imitate the Cyclops and their jaws. Nor dost thou seem able to appease the cravings of thy greedy and degenerate stomach, unless thou killest another creature!

"But in that remote age which we are accustomed to call the Golden one everybody was content with the fruit of trees, and with such vegetables as the soil produces. Nobody would pollute his lips by the touch of animal blood. At that time, birds moved safely in the air, fearlessly did the hare gambol in the midst of the meadow, nor did the fish fall a victim to the angler's hook, in his easy confidence. In short there was no persecution, no fear of being tricked into ruin, and all the creatures were at peace.

"But since some unfortunate originator, whosoever he was, began to begrudge the lions their meals, and allowed animal food to enter his body, the way to atrocity has been open. It is possible that first of all it was the blood of ravenous beasts only that stained and heated the killing knife. There, man ought to have stopped. For in their case we may

well exculpate ourselves by asserting with self-complacence that we had to put to death those brutes, because they had attempted our lives. But admitted that they had been put to death justly, nothing can justify our eating them.

"Further crime has arisen therefrom. The boar is believed to have been the first victim deserving death, because with his protruding snout, he uprooted the seeds and spoilt the harvest of the year. Then the goat is said to have been slaughtered at the altar of the avenging Bacchus, because it had browsed the vines. Both of them were ruined by their offence. What sin however did the sheep commit those peaceful creatures, born to protect man, that carry nectar in their full udders, and offer their wool as soft coverings, thus being more useful by their life than death? What offence did the cattle commit, those creatures without deceit and malice, creatures so innocent, so harmless, born only to suffer hardships?

"Ungrateful, unworthy indeed of the gift of corn is the man who has the heart to slay the cultivator of his fields, to hit with his axe the neck of the confiding creature, from which the burden of the plough has just been removed, the same neck that has become worn by the repeated labour of turning up its owner's hard soil, and of securing his harvest!

"Nor is it enough that such crimes were committed! But people even made the gods responsible for their atrocities, and believe the divine power to rejoice in the murder of the toiling bullock.

"The sacrificial animal, void of the least blemish, distinguished by beautiful shape (for it is dangerous to be found pleasing), and adorned with fillets and gold, is placed before the altar. Unsuspecting, it hears the incantations, and sees its forehead between the horns marked with the same corn it once helped to cultivate! And then the death-blow stretches it to the ground, and its blood stains the knife which it perchance beheld reflected in the clear water of the sacrificial basin!

"Then they tear the entrails from the still living body to examine them, and pretend thus to find out the will of the gods.

"And of such flesh (I wonder whence comes such a greed for impure food in man!) you dare to make a meal, oh human race!

"Oh I implore you, don't do it! Listen to my warning! Be bold and realize that whenever you gratify the appetite of your palate, by tasting the flesh of cattle, you feast on your own field-labourers!

"And now, since a god inspires my lips, I will duly obey the inspiring deity, and throw open my Delphi. Yea throw open heaven itself, and disclose the oracles of the sublime mind. Great truths will I sing, which the intelligence of our forefathers never fathomed, and which have long remained hidden. For it is a joy to move high up amongst the stars, it is a joy to travel beyond the clouds, leaving far behind the earth and our dull abodes, to stand on the shoulders of mighty Atlas, to watch from far away the human race, as they wander far and wide, devoid of all reason, and a joy it is thus to admonish them, the trembling ones, in their fear of death, and to unroll the book Fate:

"Oh race terrified by the shape of cold death, why do you fear Styx, why fear vain shadows and empty words, the creations of poets and the dangers of an unreal world?

"Do not believe that our bodies could possibly be exposed to any further hardships, after once the flame of the funeral pyre or the decay of old age has consumed them! The souls however can never die, but leaving their former habitations, they live on in new abodes, which they enter to dwell there.

"So I was, at the time of the Trojan War, Euphorbus, the son of Panthous (for I do remember), whose breast was pierced by the heavy spear of the younger son of Atreus. Only recently, I recognised the shield which I had once borne

on my left arm, in a temple of Juno at Argos, the city of Abas.

"All things change, there is no death anywhere. The spirit comes from here and goes thither, starts from there and comes hither, and occupies whatever abode it chooses. From wild beasts it passes into human bodies, and our own spirit passes into wild beasts. It can never perish, but just as soft wax can be modelled into new designs, just as it does not remain in its former state, nor keeps one and the same shape, and yet remains one and the same itself, just so do I teach the soul to remain always the same, wandering into various forms.

"Therefore, lest piety be vanquished by gluttonous greed, I warn you as a seer, refrain from expelling kindred souls by sinful murder! Do not allow blood to be fed on blood!

"Since I am sailing thus on a vast ocean, having given all my sails to the winds, let me continue:

"In all the world, there is nothing that lasts. All things are floating, and every shape is formed so that it must change for ever and ever."

In the following stanzas (179-452), the inconsistency of all shapes and conditions is dwelt upon and exemplified, such as the alternation of day and night, the seasons, weather, geological phenomena, diseases and their cures, spontaneous generation, historical happenings, etc. etc.

Finally, Ovid makes the philosopher conclude his long lecture with these words (stanzas 453-478):

"But I must not digress too far, my steeds forgetting, as it were, to hasten towards the goal! To make it short, the sky itself with all that exists under it, the earth with all that is upon it, all things keep changing their shapes.

"So do we too, part of the universe as we are, since we consist not of body exclusively, but also of agile souls, and we can choose as our abodes the bodies of wild beasts, or we can enter the bodies of tame cattle.

"So we ought to leave safe and unmolested those bodies, since they may possibly be serving as abodes to the souls of our parents or brothers or of people linked to us by whatsoever bonds, or of other human creatures! Careful ought we to be not to load our stomachs with Thyestean meals.

"To what sin does the impious man give himself up who cuts the throat of the calf, coldly shutting his ear to its woeful wailing, or the man who is capable of butchering the kid, in spite of its bleating, which so closely resembles the weeping of little human children? Or the man who can feast on the fowl that he once used to feed with his own hand! All of them are, as it were, on the way to the murder of human beings. For insignificant is the step from the former deed to the full crime, and subtle the transition from one to the other.

"Therefore, let the bullock go on ploughing till he will die of old age! Let the sheep supply you with a means of protection from the cold north wind and its terrors! Let the goat, returning from the pastures, offer her udder to your hands to be milked! Have done with nets and foot-snares, with nooses and with huntsman's tricks! Leave off deceiving the bird with lime rods, desist from scaring the hart into ruin with stringed feathers, and give up concealing crooked hooks in deceiving baits!

"If you insist upon killing creatures that harm you, well confine yourself to killing them! Beware of letting your lips touch animal diet! Pure and gentle be the food you partake of!"

This account of Ovid's with its clearly pronounced postulate of vegetarianism raises the question as to the origin of the Pythagorean teachings with greater force than any other of the traditions concerning the "Samian Sage," scanty and uncertain as they are.

The Jaina Religion, which proclaims strict vegetarianism as one of its chief ethical postulates even now-a-days, had been spread in India, centuries before Pythagoras, in the shape of the teachings of Parshvanatha, the 23rd Jina, and his predecessors, and during Pythagoras's life-time, Vardhamana, the 24th Jina, was teaching and preaching there. So was Gautama Buddha, the founder of Buddhism, whose ethics then likewise enjoined the protection of animal life in the form of a more or less strict vegetarianism. The Samkhya doctrine too, which is full of rules commanding it, existed at that time.

It is a historical fact that Pythagoras did visit the East, and it is known that wherever he travelled, he was guided by the wish to study the wisdom of all those countries. So he was an adept in the mysteries of Ancient Egypt, and tradition says that the doctrines and practises of the Jews and even of the Druids were no less familiar to him than the highest of the Orphic secrets.

Thus, historically speaking, it is quite possible that Pythagora's postulate of vegetarianism may go back to the Jaina, the Buddhist, or the Samkhya ethical ideal, forming another of the numerous rivulets and rivers that streamed forth from the rich source of Indian Wisdom.

The probability of this supposition is raised to a certainty, if one realises that Pythagoras bases his postulate of vegetarianism on the doctrine of metempsychosis (" Punarjanma ") which is indeed purest Indian philosophy. It need not be added that the instances of Pythagoras remembering his former births (" Jâtismarna ") are of the very same type as those of the Jatakas and Jaina legends.

It will only have to be ascertained from which of the three ancient Indian traditions Pythagoras derived his wisdom—from Samkhya Philosophy, Jaina Philosophy, or Buddhist Philosophy, all three of which can raise their claim with equal right.

Perhaps the question will never be decided.

Gotras among the Jainas

BY

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Mr. V. Gundappa Jain of Mysore has written, in the March 1932 issue of the Jaina Gazette, on Gotras among the Jainas and says that in Southern India the Jains follow Gotras namely Sreevatsa, Bharadwāja, Kāsyapa, Atreya, Vasistha, Kaundinya, Bhārgava, Prajāpati and Gautama. A considerable light will be thrown on this subject if readers will be introduced to the gotras, sutras etc. prevalent among the Shetawāla Jainas who form the bulk of the Jaina population in Northern and central Mahārāshtra. A book in Marathi has been published which mentions forty four gotras of the Shetawāla Jainas in Southern Mahārāshtra. They are as under :—

Family	*Gotra*	*Sutra*	*Shakha*	*Pravara*
Baladeva Dongare	Bahugotra	Nandisutra	Upāsakādhyayana	Sahishnu
Palase	Abhayakumāra	Anāgata	Purvasamāṣa	Ayonija
Bhālerāva Pimpale	Sahasrabahu	Muniyadjna (मुनियज्ञ)	Upāsakādhyana	Jagādhita (जगाद्धित)
Ranadive, Dharmapala, &c. Ten	Maghava	Vishākha (विशाख)	Samavāyānga (समवायांग)	Prabuddhātma (प्रबुद्धात्म)
Naigaonkar Sarasamkar Managaonkar	Vijayamitra	Vasudeva	Pratipattika	Vishvattomukha (विश्वतोमुख)

Sākare Samartha Puravanta	Mahābāhu	Aparājita	Anantakritānga	Ananta
Pangal	Bhūvallabha (भूवल्लभ)	Merudhara (मेरुधर)	Anuyogasamāsa (अनुयोगसमास)	Vishvachakshu (विश्वचक्षु)
Bubane	Hariketu	Shatadhanu	Paryāyasamāsa (पर्यायसमास)	Sambhupravara
Katake	Vijayagotra	Mahendra	Pratipattika	Vishvavyapi विश्वव्यापी
Pirale	Dhanapati	Lokacharya	Karmleshyā (कर्मलेश्या)	Vishvasrat (विश्वसृट्)
Ekānde Kākambe	Sinharatha (सिंहरथ)	Parikarma (परिकर्म)	Prajnapti (प्रज्ञाप्ति)	Gameshvara (गमेश्वर)
Chākavate	Vidyashakti (विद्यशक्ति)	Hemasutra (हेमसूत्र)	Kritānga (कृतांग)	Anantātma (अनंतात्म)
Ghongade	Supratishta	Kunthusutra	Purvasamāsa	Dharmachakra
Mhetre Kshirasāgar	Meghavāhana	Sinhasena	Prabhrattaka	Paratara
Deshamāne Kasture	Prathvipāla	Yashobāhu	Padashākha	Vishvalokesha (विश्वलोकेश)
Korade	Vajradanta	Merubhuti	Anuyogasamāsa	Vishvabhutesha
Navāle Varne Karakambe	Ratnāyudha	Haladhara	Pratipattika	Vishvesha
Shirasavade	Anantvijaya	Sarvagupta	Prabhratakasamāsa	Ameyatmapravara
Gundale	Dharmagotra	Maghanandi	Sātashākhā	Vibhayapravara

Nakil	Prajnāpāla	Sadevasutra	Padasamāsa	Vishvachak-shupravara
Dhanāla	Yugandhara	Agnibhuta	Vipāngaor Vibhānga	Bhrajishnu-pravara (भ्राजिष्णुप्रवर)
Junute	Lokapāla	Vayusharma	Pada	Vishvatma-pravara
Charapale	Harischan-dra	Suprabha	Vyākhyā-prajnapti (व्याख्याप्रज्ञाप्ति)	Siddha-pravara
Karadhone	Suryaputra	Devakarma	Paryayasa-māsa	Atmaprabhu-pravara
Vārage	Yasupāla	Bhargadeva	Padasamāsa	Akshara
Potajale	Minaketu	Dradharatha	Paryaya	Shambhava
Hogade	Surendra-datta	Jayabhadra	Karmalesya (कर्मलेश्या)	Vishveta-pravara
Phaltane	Pundarika	Sarvayasha	Prabhrataka (प्राभृतक)	Vishvajyoti (विश्वज्योति)
Manurkar	Dhanaratha	Agnigupta	Sanghā-tasamāsa	Vishva-drashva विश्वदृश्व
Buradulkar	Dhātri-vahana (धात्रीवाहन)	Sarvapriya	Prābhrata-samāsa	Anantajit
Murumkar	Sushena-gotra	Yashobhadra	Sambhrama	Garishtagi (गरिष्ठगी)
Kolekar	Shubha-chandra (शुभचंद्र)	Svayambhu	Jnatra-kathanga	Siddha-sādhya ज्ञातृकथांग
Tisagaonkar	Purvabahu (पूर्ववहु)	Nandimitra	Anantakri-tanga (अनंतकृतांग)	Achetana (अचेतन)
Satagode	Manimāla	Sundara-mitra	Anuyoga	Jagajyestha (जगज्येष्ठ)

Mahulakar	Jitashatru	Chakra-yudha (चक्रायुध)	Sthānānga	Prabuddha (प्रबुद्ध)
Ambudakar	Vajrāyudha	Malisutra	Vyākhyā-prajnapti	Siddha-shāsana (सिद्धशासन)
Kangale	Satyashruti	Aryasutra	Drastivada (दृष्टिवाद)	Vibhāvasu
Dhavale	Jayandhara	Vāyubhuti	Prasnavyā-karananga (प्रश्नव्याकरणांग)	Ajara
Khadake	Narmāda	Dharasena	Sātashākhā	Vishoka
Pandhare	Vimala-vāhana	Vrasha-bhasena	Prābhrata-kasamāsa	Avagahana-pravara (अवगहनप्रवर)
Kirkire	Surakirti	Vinaya-dhara	Dravyalesya	Vishvabhu-pravara
Kanekar Lonakar	Vimalakirti	Arhatbali	Bhāvalesyā	Vibhava (विभव)
Kalaskar	Shrishena	Mahidhara	Pratipattika	Vishva-lochana
Aherkar	Chakra-yudha	Chitragni	Sanghāta-samāsa	Vibhu-pravara

These fortyfour gotras are quite different from the gotras which are in vogue among the present Brahmans. From them one can imagine that the founders of these gotras must have been Kshatriyas. A verbatim translation of another portion of the book referred to above will throw further light on this point. On page 18 of that book the following information occurs :—

"14 to what part do you (i.e. Shetavāla Jainas) belong? (14 to the Southern side of Meru).

15. Which Kshetra? (15 Bharat Kshetra).

16. Which Khand? (16 Aryakhanda).

17. Which country ? (17 Kuntalā Desha).
18. Which province ? (18 Sammedagiri)..................
........................."

According to Jaina mythology Aryakhanda means the countries of Ayodha and Magadha. From this it can be conceived that the fore-fathers of this community must have come from Aryakhanda and settled in Mahārāstra.

A little thought will sufficiently convince one that these families were students of certain branches of Jaina literature, and that the ancient mode of preserving the knowledge among these Jainas was that one or more families devoted themselves to one particular branch, memorised it and handed it down to posterity. In modern days especially from Lord Mahāvira, sages and not the householders became the custodians of knowledge and the householders were reduced to the state of Shrāvakas or listeners. This will further show how the great current of Jaina thought look turnings according to circumstances and times. It is hoped that the great scholars of Jainism will consider this point and throw some light on the historical evolution of the Jaina thought.

Do Devas Exist?

A friend asks, " Do Devas Exist ? If they do, why should they not show themselves to men etc. ?"

A proper reply, to the question, is the following extract from Mr. C. R. Jain's " *Rishaba Deva.*"

" To day we wonder why the *devas* do not come down to see us on the earth. But whom should they come down to see here to day ? Who is superior to them in knowledge or power or greatness on the earth ? Should they come down to smell the stench of the slaughter houses, the meat shops, strinking kitchens and reeking restaurants ? Will you have them

come down to ignorant priests, bloated self-complacent tyrants, lying statesmen, dishonest traders, or kings and emperors who respect neither their word nor their signatures? *Devas* have extremely delicate senses, and the stench from the world's latrines and cess-pools must be quite nauseating to them. No one is expected to deliberately walk into an atmosphere reeking with filth and effluvium, unless for some good and adequate cause. The *devas* do come when there is an adequate cause, e.g., to do reverence to a World Teacher; but will not enter the atmosphere of corruption and filth otherwise?

Do the *devas* exist? Of course, they do. If they did not, the world's scriptures will not be filled with accounts of *deva* life! The Jainas, too, cannot all be deemed to have been hoodwinked throughout ages as to their existence. But have they not invented the story to impress others? But who could be impressed with such a fiction? They seek, in the first instance, only their own salvation which they know will not be attained till they confess a lie like this and perform adequate penance! Let us honestly recognize that there are many wonderful things in the world, of most of which we are still ignorant. The blind ant may perhaps imagine that the range of life can embrace nothing more than a few species of insects and moths, and few kinds of larger animals, including perhaps man! But can we say that there can be no life on any other planet than the earth, or that there can be no differences of bodies, functions and faculties in other regions of space? The testimony of the ancients, under the circumstances, is quite enough to settle the point, especially when we find it strongly confirmed by the fact that the limit placed on the number of the Tirthamkaras is quite unexplainable otherwise than on the supposition that *devas* took part in celebrating their *kalyanakas* (principal events of life), and built an Assembly Hall for Them to preach the Noble Truth."

Communism from Jaina Standpoint.

BY

S. APPANDAI, B.A., (*Hons*).

EQUALITY is against the law of this world. Difference of every kind has always been the ruling principle. From time to time a few have fought for equality, but it has not been so far realised. Liberty, Equality and Fraternity, the cry of the French Revolution, resulted in despotism and anarchy. People are not born in our world all endowed with the same powers of mind and character. There is the difference of the good and the bad, the innocent and the wicked. However the great and the innocent are not to arrogate themselves on account of their greatness or innocence. Christ also has taught his disciples: 'but whosoever will be great among you, shall be your minister. And whosoever of you will be the chiefest, shall be the servant of all.' (St. Mark X, 43, 44). '......for he that is least among you all, the same shall be great.' (St. Luke IX, 48). With all that there are very few great men who are lowly in heart.

Rousseau's attack on private ownership of property has been revived in a more active form by the modern movement of Communism. Dreamers of a paradise on earth were not wanting in the past. But how miserably their hopes were shattered, has not been enough to discourage more attempts. The spurs of individual enterprise are want and ambition. A student of Jainism will be sure that communism will never succeed. Even if it be forced, distinctions of all kinds are sure to crop up and the inevitable failure. Supply and demand are the necessary conditions of our world, and supply is possible only by means of labour. What will be the condition of the world if all the people demand the same luxurious living of the wealthy class as their birth-right?

Distinctions of power, wealth and extent of knowledge prevail among devas also up to a certain limit. There is perfect equality only among the Ahamindra devas. But in Jaina literature we come across descriptions of many regions, where all the wants of the people are supplied freely according to their desire by what are called Kalpaka vrikshâs, (*i.e.* a certain kind of trees). Besides, the descriptions are clear and definite. The regions are called bhoga-bhûmis, and the necessaries and luxuries of life are supplied there by the ten kinds of Kalpaka-vrikshâs. It sometimes strikes a Jain that, instead of trying to force communism on this world, which after all cannot make it happy, it would be good to learn by what means it is possible to attain to the bhogabhûmis.

In modern days no thoughts are taken of the world to come. Yet there is no religion which does not emphasise of the future life and the necessary preparation for it. And to a Jain the period of one life is but an insignificant part when compared with eternity. While not neglecting his immediate welfare and happiness, he does not wholly set his mind on the present. He always looks ahead and prepares himself for it. The fears of the future help him in regulating his conduct. The Jain's thoughts are not tied to the time and the place in which he lives. The *purânâs* take him to many words and to millions of years in the past and in the future.

Nor is the Jain led to be negligent in his conduct because he has the vast future before him. He is constantly reminded how from times immemorial he has been suffering misery for the most part. Nor does present happiness exhilarate him, for he is reminded of the transitoriness of worldly happiness. He is provided with the armour of endurance against misery; he thinks that it is the natural fruit of his own actions and endures it quietly without a pang. He has a firm grasp of the nature of this world and is not carried away by the glamour of moonshine theories and extravagant hopes. His

aspirations may appear extravagant to some, but he is sure of realising his ideal sooner or later and is not cowed down by the difficulties in his path.

So it is perfectly right for the Jain to pursue a path which may lead him to his goal even many generations hence. He discords the impossible and the impracticable schemes, and is definite as to his purpose. His sacred works give him a clue to every problem that puzzles him. Many a time he may fail to act up to his resolutions, but he deeply repents for every mistake and tries to follow his ideal again with tenfold vigour and vigilance. 'Jainism has a rich and interesting literature,' and extensive study of it will, I believe, prevent humanity from falling into serious errors.

We are living in a trying period in the history of the World; and the Jains too are not free from certain peculiar notions of the modern World. It is necessary to raise a warning voice on many points. Profound knowledge of Jaina literature alone can counteract some of the evil influences of modern times. Materialism is advancing at a tremendous pace. Only a few hundred years back there had been innumerable devout persons in the West as well as in the East. Devout persons are not wanting in our own time. But such implicit faith which was in vogue only a few centuries back, is rarely to be met with in the present age. There is always some reservation in the belief of the scriptures.

India's own change is evident. The quick pace with which the world has changed is mainly due to the scientific and industrial development. The scientific discoveries have been responsible in undermining the authority of the scriptures of many a religious system. But it is not to be forgotten that the truths expounded in the Sacred works of the Jains have not been affected in the least by scientific discoveries. Absolute truth is the test to be applied to religious systems which claim revelation; and Jainism satisfies this test.

Letters from Dr. Josiah Oldfield

ADDRESSED TO THE SECRETARY, THE JAINA SOCIETY, LONDON.

(1)

LADY MARGARET FRUITARIAN HOSPITAL,
DODDINGTON,
Kent, June 20th 1933.

THE SECRETARY,
JAINA SOCIETY,
110, CLEVELAND GARDENS,
HENDON WAY, N.W. 2.

DEAR SIR,

I am so interested to know that there is a "Jaina Society." As in India my debt of gratitude to the Jains in Bombay is always so vivid in my mind, that I should be glad at any time to give a cup of tea to any Jain in England.

Or any time that a party wish to come to this Fruitarian Hospital I would welcome them and give them hospitality for the day.

If you have any representative gathering of members in England, we should like to elect one of them on the Council of this Hospital.

With greetings,

JOSIAH OLDFIELD.

(2)

LADY MARGARET FRUITARIAN HOSPITAL,
DODDINGTON,
Kent, June 23rd 1933.

DEAR MISS MISCHKOWSKI,

It is a very great pleasure to me to receive your letter of the 22nd, and to know that the great principle taught by the

Jains is now being emphasised by definite and organised teaching in England.

I was for some little time in Bhavnagar in 1900, and it was there that I first came into contact (when I was staying with Sir Prabshankar Pattani as the guest of the Rajah,) with the Jain Community and during the whole of my stay in India I found here and there a Jain Priest or a Jain Member, always representing the Salt of the Earth, and genuine honest follower of great principles, the man who was able to conquer himself for the sake of the spirit within.

I enclose you a report of the Hospital, and will send you a copy of the new one so soon as it is printed.

It is to me a very great pleasure to feel that the work of this Hospital will through you be brought in touch with the great community of Jains in India, so that they will know that here in the centre of England there is an ever present practical teaching of the same high principles.

It will I hope always be an Asylum or refuge for any Jain coming to England who needs any medical care, where he may be assured of freedom from all innoculation or absorption of the products of dead animals.

Pray give my kindest greetings to the great Jain philosopher and I wish him happiness and spiritual power at the World's Parliament of Religions.

With kind greetings,

JOSIAH OLDFIELD.

I hope you will hold some meeting in London. A good room at 18, Lancaster Gate would be a good (economical) centre for such gatherings.

Madras-600

Notes and News

OURSELVES.

In spite of our repeated requests, many of our subscribers have not yet remitted their subscriptions to the *Jaina Gazette* for this year. Some have to pay for the past four or five years also. We wish to bring to the notice of our subscribers the sad fact that although the *Jaina Gazette* is the only journal in English, of one of the richest communities in India, it is not properly supported and adequately encouraged. It has to depend mainly on the subscriptions only. Our Brethren can easily understand how difficult it will be to publish the journal regularly, if the subscribers do not pay their money in time. Moreover, while many of the journals and newspapers collect the subscriptions in advance we begin to collect them only after sending four or five issues. And the result is not quite satisfactory. Only some have sent in their subscriptions while some copies of the Gazette have been returned with one or other of the following endorsements,—"Not-claimed," "Not-known," "the addressee has left the place," "the copy is not required because the party cannot understand English," "the addressee died long ago" and the like. We are at a loss to understand what has happened to the copies sent to the above addresses before. They have not been returned to our office.

The prosperity of a journal depends no less on the subscribers than on those who conduct it. Therefore we request our subscribers once again to remit their subscriptions early and help us to make the journal better and more useful.

*   *   *

THE JAINA MISSION SOCIETY, MADRAS.

We are glad to announce that a new Society called 'The Jaina Mission Society' is started in Madras for the following purposes:—(1) To print and publish small tracts in English on

different subjects concerning Jainism. (2) To hold meetings and classes for preaching and studying Jainism. (3) To provide facilities for those who desire to study and practise the ethical rules of Jainism. Membership is open to all who are above eighteen years of age. No subscription or fee will be levied. The tracts are also distributed free to all those who want them.

"*What is Jainism*?" by Mr. C. R. Jain, is published as Tract No. 1, and will be posted to all those who send ½ anna stamp to cover the postage. Donations will be thankfully received. For copies of Tracts and particulars about the Society apply with stamps to the Secretary, The Jaina Mission Society, 436, Mint Street, Madras.

* * *

JAINA PICTURES ON TILES.

It gives us pain to hear that a Tiles Manufacturing Company in Japan has manufactured tiles with the pictures of Lord Mahavira and Sri Gautama Ganadhara on them. These tiles have been imported in India for sale. If these tiles will be used for covering the floors, the pictures on them will be trodden under foot. So the Jains should join together while appeal to the Government of India to prohibit the importation of these tiles and also appeal to the Japan Government to issue orders to the said Tiles Manufacturers not to print the pictures of the holy persons or places of Jainism.

* * *

FASHION AND FURS.

Mr. Jamshed Nusserwanji, Chief Brother for India of the Theosophical Order of Service, writes :—

It is well-known that fur, which is used by men and women, is obtained from seals of different kinds but what is not equally well-known is the callousness and cruelty which are employed for obtaining the same. Here is a vivid descrip-

tion of what is done. It is taken from an article published last year in " Science et Voyages."

" There are animals, sought after for their fur, their skin, or their plumage," he writes, " which are hunted with a cruelty unworthy of our civilisation and which should be dealt with by international law."

" Seals of different kinds go each year in great numbers to certain islands in the Pacific, where the males and females and the young of the preceding year all meet.

" Once established on the land these animals which are very difficult to get near in the sea, become an easy prey, by reason of the large numbers assembled in a small space of their comparative slowness on land, and of the obstinacy which they display in staying on the spot which they have chosen."

" The skin of these animals as well as the fur being fairly valuable they are naturally much sought after. In some districts their pursuit is even regulated so as to prevent the total disappearance of the species within a few years, as has happened to others, such, for example as the arctocephale seal of Kamtchatka."

" Operations start at the beginning of the summer. At this time the seals are gamfoling joyfully on the shore in compact bands. This is a favourable moment. The huntsmen arrive by sea, gently drive the flock back inland, so as to prevent their escaping, and separate the males from the rest by driving them into enclosures. When all the victims are ready the butchery begins. There is nothing—not even considerations of practical utility or of economy of material—to prevent the use of pistols or instruments which would inflict a quick death. A stick however, is preferred, also it tears the skin and causes the fur to be stained with blood."

" These animals cling tenaciously to life. More than 200 blows on the head with a stick are needed to kill them. And

when several men are at it one has to stop several times to rest. When all its teeth are broken, its skull in pieces, its brain practically entirely destroyed, the animal continues to defend itself."

Now it will be admitted on all hands that the wearing of fur is not worth the heavy price which is to be paid for it, not only in terms of money but in terms of intense suffering of the animals. Accordingly the International Enquiry Office for Truth-seekers in Holland has inaugurated a protest movement against the above barbarous methods. I have no doubt that every person who has a spark of humanity in him or her will participate in this protest.

* * *

CAVE OF DEATH.

The Serbs were fleeing before the onslaught of the Turkish invaders. They came to a cave and took refuge in it, says a Belgrade message. Soon the Turks followed them to the mouth of the cave. But they dared not enter. So they piled the entrance with wet straw, and set fire to it. The thick smoke penetrated far into the cavern, and the Serbs were suffocated. They died, to the last man. That is the story told in an old Serbian folk song. Now, it is believed the Cave of Death has been found. A teacher of Jelendola, near Tchatchak, discovered an unknown cavern containing wonderful stalagmites and stalactites. He went further in, and found that the inner part of the cave was filled with human remains—hundreds of skeletons lying among the rocks. One of the skeletons, arms, and other relics from the cave have been sent to the Belgrade Museum for examination. A party of scientists is to make a complete investigation of the cavern which may yield important information about Serbian mediaeval history.

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